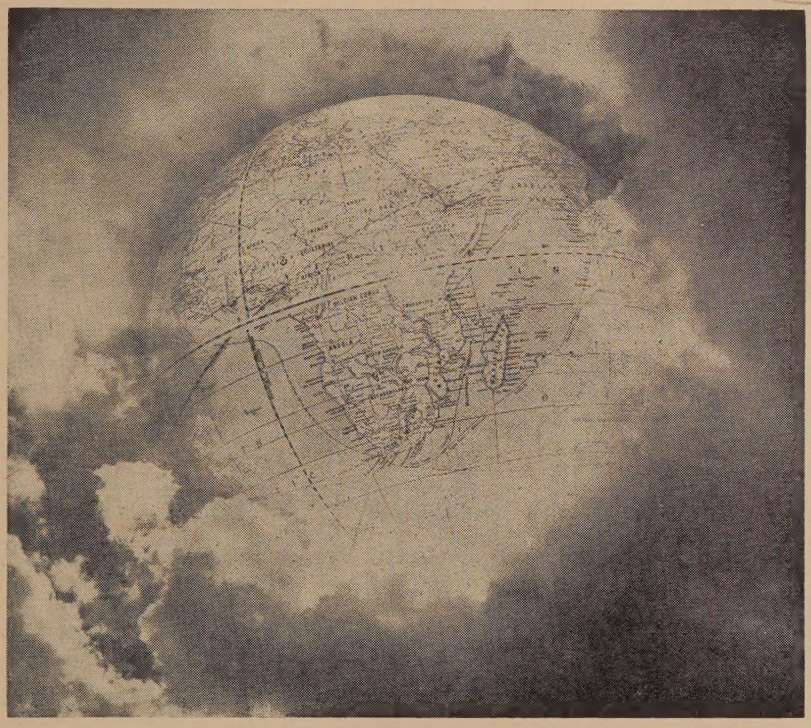
Pacific School of Religion
Berkeley, California

The AMERICAN FRIEND

JANUARY 11, 1960

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION



Eva Luoma Photo

"The church of Christ upon earth is existentially, intentionally, and constitutionally one, consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the scriptures, and that manifest the same spirit by their tempers and conduct . . ."

—Thomas Campbell

From "Declaration and Address," 1809.

71387 1960 G

QUAKER COMMENTS

By Merritt Murphy

Membership . . . .

What are the responsibilities of membership in a Friends Meeting? Should stiff requirements be set up for membership?

These and similar questions have been considered from time to time by many Friends, prompted in part at least by a large number of non-resident and inactive members in many of our Friends Meetings.

There are two general viewpoints on the matter. One is that membership in a Friends Meeting should be open to every person who professes faith in Christ. Probably a majority of the Friends Meetings in America operate basically on this viewpoint.

The other viewpoint is that strict requirements should be set up for membership to make such membership mean more to the individual and to the Meeting. An excellent example is East Africa Yearly Meeting. Membership requirements are high, with applicants sometimes needing from one to two years of study and growth in Christian living before they are accepted. Membership in Africa is a challenge and an achievement.

Conditions and situations in Africa are different than in America, and possibly a high set of requirements for membership in this country would not prove as useful, but there is no denying the fact that East Africa Yearly Meeting is the fastest growing, as well as the largest, Yearly Meeting of Friends in the world, and undoubtedly has a level of loyalty and devotion by its members that is seldom equalled in America.

Participating Members . . .

The problem of large numbers of inactive and indifferent members is not unique with Friends. It is a common problem in nearly all churches in this country. Numerous suggestions have been tried with varying success.

One interesting idea tried by a local church (not Friends) was to keep membership open to all who professed faith and to also set up standards for a "participating member." These requirements included regular church attendance, daily Bible reading and prayer, the pledging of a definite proportion of personal income (usually 10%) to the work of the church, and the assuming of some definite responsibility or service in the church such as teaching a class, singing in the choir, ushering, actively serving on a committee, etc.

The whole program was voluntary and it was up to each member to determine by his interest, loyalty and activity whether he was a "general member" or a "participating member." No one checked on anyone, and no attempt was made to classify members in one group or the other.

It simply was an incentive program to encourage members to take an active part in their church program. In this particular church the idea worked very well. Most members wanted to be "participating members" and worked to qualify themselves as such.

While a "participating membership" plan might not be suitable in every local meeting situation, adaptations of the idea possibly could be used to advantage. And it is a good test for any individual. Are you a "participating member" of your Meeting?

OLDEST READER? . . . .

Albert J. Furstenberger, 2142 Revere Ave., Dayton 20, Ohio, a former minister who retired 13 years ago and who is 82 at this writing, has been reading The American Friend for half a century. As near as records and memory reveal, he subscribed for the publication about 1909 and has been reading it ever since.

No doubt there are other Friends who also have been readers of The American Friend for half a century or more. The editorial staff will be glad to hear from them.

"Our task is not to destroy the enemy, but to abolish the enmity."

—Edwin Dahlberg

New Series, Vol. XLVIII, No. 1
Old Series, Vol. LXVII, No. 1

THE AMERICAN FRIEND

Authorized By The Five Years Meeting of Friends

Published Bi-weekly by the Friends Publication Board at Richmond, Ind. Address all correspondence to **The American Friend,** 101 Quaker Hill Drive, Richmond, Ind.

EDITORIAL STAFF

Merritt Murphy, Editor
Mildred Hale, Associate Editor
Frances Ryan, Circulation and Advertising Manager
Errol T. Elliott, Editorial Contributor
E. Merrill Root, Editor of Poetry

Milton Hadley — Russell E. Rees
T. Canby Jones — George Scherer
Alexander Purdy — Dorothy Thorne
Wm. J. Reagan — Harold Walker
D. Elton Trueblood

PUBLICATION BOARD

James C. Matchett, Chr., Chicago, Ill.
Edward Nusbaum, Richmond, Ind.
Howard Thorne, Wilmington, Ohio
Helen L. Woodard, Georgetown, Ill.
Asher Woolley, Richmond, Ind.

AMERICAN FRIEND COUNCIL

Errol T. Elliott, Indianapolis, Ind.
Mary K. Farquhar, Wilmington, Ohio
Lester Figgins, Clemons, Iowa
Savilla Johnson, Marion, Ind.
Eleanor Zelliot, Des Moines, Iowa

SUBSCRIPTION RATES

Per Year, $3.00.
Foreign, 75 cents extra.
Single copies, 15 cents.
Advertising Rates on Application.

Entered as Second Class Mail Matter at the U. S. Post Office at Richmond, Ind.

INDEX

Quaker Comments: Membership, by Merritt Murphy 2

Religion and the News, by Errol T. Elliott 3

Friends and the Ecumenical Movement, by Alexander C. Purdy 4

Incoming Tide for the Five Years Meeting?, by David Henley 6

Music for Meeting, by Ida Mae Miller 7

Imaginative Contribution Toward World Peace 7

Second Friends Seminar on Indian Affairs 7

Quaker Campus Life 8

Literature in Review: Thorne: **Quakerism in Fiction and Poetry Recently Written by Women,** reviewed by Opal Thornburg; Kenworthy: **Leaders of New Nations,** reviewed by Wm. J. Reagan; Ferris: **The Perpetual Miracle,** reviewed by Xen Harvey 9

Letter to the Editor, by Nancy Runge 9

Disarmament, An Appeal to Friends 10

Quakerama: "More Than Fair," by Poley 16

Religion and the News

By Errol T. Elliott

Where does religion take hold of community and world affairs, political, economic, cultural? The answer is to be found not first of all in terms of Church and State, but in terms of the individual. What is or should be the relation between one's religious ideas, and his political thought? There is always the danger that his religion will be completely submerged by the political flood of news and popular opinions; that his sense of values will be rallied to support his secular position. How seldom, in our controversial issues, does one start with the principles of religious faith and throw its light on current thought! How easy, when an innovation is suggested, to ask whether it is practical, not whether it is Christian! "Practical" generally means, "What will the neighbors think?" Whether it is Christian or not—well, that can wait!

This question is particularly pertinent when one picks up his morning paper or his news journal. Does he read it with awareness that he holds a religious faith; that he looks at the printed page out of a sense of moral, ethical, Christian values? This question is prior to that of responsibility of the church in political affairs of the community, the nation or the world. Though one knows the limitations of practicing or making effective his religious ideals is he really aware of his world against the background of his faith? It is the business of the church to help its members to be spiritually aware.

It is in this area of our life that the ecumenical movement with its many conferences and pronouncements has helped to focus attention toward the real target of our attack. The several statements have not been wholly agreeable to any of us, but that is a small price to be paid for the alert and incitement to moral action which inter-church bodies have made. While the churches have moved horizontally toward each other they have been driven deeper, to ask basic questions that have led the church into a more prophetic role. There would not long be a Christian Church if it forgot or failed in the prophetic role to which it is called.

* * * * *

The recent visit of President Eisenhower to eleven nations has especially accented India as a key government in international affairs. A television interview with Mr. Nehru by a news agency, on the full range of current events, including the Eisenhower visit and the attack on India's borders by Communist China, revealed yet more fully the essential greatness of Mr. Nehru. Under pointed questions that might have elicited emotionally loaded reactions, he responded with thoughtful, objective views that showed deep insights into current events; that looked penetratingly into the danger—freighted movements of China; that revealed an understanding of causes back of events which stir and threaten in Communist countries. It is that kind of deeper understanding which has helped to place India in an important "third party" relationship to the East-West fissure on the world scene. What might have been an India-China conflict and a potential war of greater scale may yet be resolved at the conference table. If so, credit lies mainly at the door of Mr. Nehru. India may be "uncommitted" to East or West, but she may be thereby committed to the underflowing spirit out of which real answers may come.

* * * * *

From both sides of the steel controversy there comes evidence that the basic problem is automation. The perennial problem of machine displacing man appears to be a main part of the conflict between union and management. Two questions are contraposed: Shall men be thrown out of work, relegated to the scrap heap of the unwanted? Shall management ignore the mechanical speed up potential and employ unneeded men, thereby keeping costs so high as to price themselves out of the world market? There is a third question as to profit margins and whether they are adequate for granting requested advances and holding the price levels. This is important, but whatever the answer, the two other questions remain.

These may be the two main questions, but is there a third alternative? Starting with the conservation of human resources as the main principle we might ask whether re-training programs might prepare men for other kinds of work. Our failure at this point may indicate how much greater is our failure to keep human values in the fore-front while refining our machines and maintaining our profits.

* * * * *

It is not comforting to read of what one Senator calls a better stocked "arsenal of Presidential powers" proposed as a legislative aim for Congress. The objective would be to place more power in the hands of our chief executive in the face of the steel strike, threatened at the end of the present resumption of work. Unpleasant though the suggestion is, this is what we can expect when parties to a major industrial conflict

fail to come to terms over their dividing issues.

Is what we call democracy too sluggish, too unresponsive to the public weal to answer our problems by the resources of minds and spirits of those who are most immediately involved? We compete with monolithic governments that, asking no questions, simply direct the answers. On the world market can a free enterprise, democratic nation with the slow decision meet the economy of nations with the quick answer? There is an agility about a dictatorship which at the moment gives it occasional advantage, though in the long run it cannot compete in the race for the minds of men.

* * * * *

In many local churches the diversities of spiritual gifts and even religious views may be as great as they are in the World Council of Churches. Whether as great or not they are great enough to point up the fact that there can be unity with great diversity in a Christian fellowship. If in a local Meeting of Friends, why not in world wide fellowship? Indeed the theme, "The Unity of the Local Congregation in the Unity of the Universal Church" is announced by the World Council of Churches as it calls for a "Week of Prayer and Unity" on January 18-25, and the "importance of the local congregation as a manifestation of the Universal Church" is accented. Our attention is called to I Cor. 12, perhaps the greatest illustration of unity without uniformity. Would it not be well for Friends again to read that great chapter, as they ponder the meaning of Christian unity during that week of prayer?

Friends and the Ecumenical Movement

By Alexander C. Purdy

My knowledge of the ecumenical movement comes from representing the Five Years Meeting on the U.S. Conference of the World Council of Churches for a period of years. The W.C.C. is a council of churches and its public pronouncements repeatedly insist that—negatively—"it is not a 'super-church' since it cannot legislate for its member churches nor act for them unless requested to do so; it does not seek to enforce conformity or uniformity; it does not negotiate mergers of churches; it does not have any one theology of the nature of the Church or plan for the Church's unity."

Positively, it "is a fellowship of churches in which Christian solidarity is practiced, so that churches mutually aid each other; in which churches unite in meeting human need; in which common witness is rendered to the Lordship of Christ over the world and the Church; in which the churches enter into serious discussion with each other about their differences in creed, practical emphases, message, ministry, church government, and missionary tasks in the world; in which a clear stand is taken for the unity and renewal of the Church of Christ. The World Council of Churches is composed of churches which accept Jesus Christ as God and Savior." (These quotations are taken from the pamphlet issued by the W.C.C. and entitled "What is the World Council of Churches?")

It will be noted that the above statements of purpose are paradoxical. The World Council is by definition a **council** of churches and accepts, indeed presupposes, differences which are not just superficial but quite radical. Yet at the same time

the statement recognizes and indeed appears to make as the ultimate goal "the unity and renewal of the Church of Christ." Thus there seems to be an explicit denial of any design for organic unity and at the same time an explicit avowal of just that unity. The tension between these two seemingly paradoxical positions is of the very essence of the life of the World Council.

Stand of the Orthodox Church

How is this recognized tension to be creative? How are the churches to recognize their basic differences without any attempt to coerce each other and at the same time constantly to affirm that the division of Christendom into many separate bodies is contrary to the will of God? At least one of the participating churches, the Orthodox Church, has repeatedly made it clear that this Church is the one holy, catholic apostolic church of the Nicene Creed and that membership in the World Council is the opportunity for conversation and fellowship with other bodies in the hope and expectation that they will ultimately acknowledge this and return to the true Church. One ought to add that the responsible leaders of this powerful church do not hold this view arrogantly but humbly, confessing wonder at the mysterious grace of God which has given to them this gift of the true Church. Perhaps other churches hold a similar view about themselves without venturing to express it so openly.

But it is this paradox which lies at the center of this significant ecumenical movement: an increasingly clear awareness of differences and, one hopes and

believes, a gradual clarification of the differences that are really important and those which are merely superficial, together with a constantly deepening awareness of the unity inherent in our common faith that "there is one God, the Father, from whom are all things and for whom we exist" (I Cor. 8:6).

Friends and 'The Church'

It is important for any discussion of the ecumenical movement to define one's view of the Church, for this will determine the whole position of the interpreter. What do Friends hold about the Church? It is not easy to find satisfactory statements in Friends' Disciplines.

George Fox in his **Journal** speaks not infrequently about the Church, but most of his references are to the untenable practice of calling buildings "churches." A typical passage taken from a controversy with a "priest" reads as follows: "I asked the priest, 'Dost thou call this place a church? or dost thou call this mixed multitude a church?' . . . . I told him the Church was the pillar and ground of Truth, made up of living stones, living members, a spiritual household which Christ was the head of, but he was not the head of a mixed multitude, or of an old house made up of lime, stone and wood. Then I spoke how that the Church was in God and Father of our Lord Jesus Christ, (p. 24, 1952 edition).

And again, "There came a professor and gave me a push in the breast in the steeple house, and bid me get out of the church. 'Alack, poor man', said I, 'dost thou call the steeplehouse the church? The church is the people whom God has purchased with his blood and not the house' " (p.94). Most of the official statements in the various Disciplines follow this general line.

To me the most satisfactory pronouncement comes from "The Nature of the Church according to the Witness of the Society of Friends, prepared for presentation to the World Conference on Faith and Order," London, 1945. From that document the following sentences seem worth quoting. "We . . . cannot repeat too often our conviction that the principle of life found in the realized presence of the living spirit of God, convicting of sin, convincing of truth, creating the living bond of unity, is the true and abiding ground on which the church must rest. We are not concerned with the permanence of any institution to which men may come, but with the fact of a living organism which comes into being because its living members are bound together in the fellowship of Christ."

Friends Expression of Koinonia

It is this living fellowship which Friends seek to share and experience. Our Meetings are beloved as they afford opportunity for the realization and the expression of this koinonia; they are not important in and of themselves as organizations, as property-holding companies, or as delimiting societies defining who is and who is not a member of the Church.

It is, I believe, in this consciousness of the Church that Friends will find themselves at home in the World Council and perhaps of some service to others, for we are not alone in holding this view of the Church, however unique our position in certain respects may appear to be. Membership in the W.C.C. should be meaningful to Friends in a number of ways.

We should be alert to help find ways of organization which are at once efficient and simple, for this great structure is always in danger of forgetting the constituent bodies at the grass roots of the Christian movement. Yet it has much to teach us about streamlining the modern complexity of organization and the modern flood of paperwork which characterizes all present day procedure.

Are Meetings Ecumenical?

We have much to learn and perhaps something to contribute to the understanding of what an ecumenical church really is. We have thought too exclusively of the World Council as extending the range of our sympathy and our fellowship to other continents and peoples. This is a real and an important contribution to each small meeting and every isolated church.

But it is time to ask what "ecumenical" means in the local situation. Does our membership in a local meeting come exclusively from one race, one culture, one economic level? Are there

(Continued on page 6)

Father, all souls are Thine: gather them into one:

Bring us into the one Truth;

Bind us by the one Love;

Perfect us with the one Spirit. . . .

Within Thy single Church built of Thy grace,

Grant us Thy Peace.

The God of Peace be with us all.

From: A Litany for Unity
World Council of Churches

THE MEANING OF "ECUMENICAL"

The word "ecumenical" is actually a very old word derived from the Greek "oikos" meaning "house". It referred to the whole inhabited earth. OIKUMENE was first applied to conferences to describe those which brought together members of the "household of faith" from all over the known world.

In its modern usage, the word "ecumenical" signifies the "whole household of faith, embracing all races, all nations, all branches of the Church itself throughout all the world." The "ecumenical movement" is the movement toward Christian unity, or as Dr. Visser 't Hooft, the General Secretary of the World Council of Churches, has said, "from the Church-as-men-have-conceived-it toward the Church-as-God-intended-it."

Friends and Ecumenicity

(Continued from page 5)

no strange names on our roles? Only one shade of pigmentation of faces? And if so, is this because we do not welcome such folk?

We ought to gain a sense of perspective and humility in belonging to the World Council, for we become aware of relief work on a vaster scale than we have ever contemplated and we come to understand and appreciate the depth of devotion and consecration received and expressed in forms of worship unfamiliar and perhaps quite uncongenial to us.

From time to time, Friends do have opportunity in the sessions of the World Council of Churches to speak a word of witness to truths we hold dear, and these words are always listened to with respect. Sometimes they appear to be heeded and to make some small difference in the statements of conferences. Perhaps our greatest contribution, however, is simply that **we are there** and our presence, carrying with it the good heritage of Quakerism, so widely known and warmly praised, does remind the World Council that small groups like us must be included if ecumenicity is to be achieved.

Alexander Purdy is Hosmer Professor of New Testament and Dean of Hartford Theological Seminary, Hartford, Connecticut. An active Friend of the Hartford Meeting, he is known for his extensive writings, his latest major work being "The Epistle to the Hebrews," which appears in "The Interpreters Bible."

"It is not amiss to bear in mind whether or not we must look forward to a day when substantially everyone will have to contemplate the possibility that his neighbors are being encouraged to make reports . . . about what he says, what he reads, and what meeting he attends."

—A Federal Court in San Francisco.

No honest person can have a part in this kind of thing.

Incoming Tide for the Five Years Meeting?

The Study Commission created by the Executive Council last October is at work. The assignment is tremendous. Its accomplishment will call for initiative and cooperation on the part of local leaders, committee members, Yearly Meeting workers and Board members.

At Poughkeepsie we heard such phrases as "New Tides of Life"; "New Dynamic"; "Sense of Destiny"; "Standing Bewildered at the Crossroads"; "Drifting with the Tide"; "New Emphases with New Alignments." Which of these describe recent years and which are to characterize the next ten years?

The commission was charged to take a good look at the Society of Friends — its response to world changes and challenges and a look at its state of health. Then it was asked to take a good hard look at the Five Years Meeting, delineating significant trends and developments. Not only will the central organization and departments be studied, but the **real** Five Years Meeting also, as some Friends have put it. That means the developments in local meetings and yearly meetings which do, in fact, constitute the Five Years Meeting.

Where are the successful experiences? Where do we need more effective strategy? How can the Five Years Meeting strengthen the spiritual forces of the local meetings and share constructively in Yearly Meeting undertakings?

Courageous Steps Needed

The writer was "drafted" to make this study for the special commission which is to report at the spring Board Meetings. Interviews are being backed up by statistical records, "minutes" of yearly meetings, boards, Executive Council and Five Years Meeting. In 1950 Elbert Russell reviewed the position and condition of "Friends at Mid-Century." Now with new forces and new alignments taking shape we must step courageously if we are to fulfill our mission.

Commission members are Samuel Levering, Sumner Mills, Algie Newlin, Oscar Marshburn and Willard Ware. They will work closely with another Committee — Wilmer Cooper, Seth Hinshaw and Charles Thomas. Together a statement of Friends Message and Mission will be prepared, as understood by Friends of the Five Years Meeting. Other Friends are submitting their thinking, also.

With Zeal and Sensitivity

It is hoped that with this kind of help we may come to the July sessions with proposals charged with evangelical zeal on the one hand, and with spiritual sensitivity to the gentle but insistent leading of Christ's spirit on the other. Given this clarity of message and purpose, perhaps Friends can uplift themselves, thus insuring that "the new tide" will be, for our meetings everywhere, an incoming tide lifting us to new levels of spiritual life, new experiences in love and unity and new joy of work well done.

We have been all too slow in developing virile and creative unity in support of efforts to strengthen the Society itself. No wonder Friends ask, "When will we develop a mission to Friends?"

Now that some trends **are** turning upward and new determination is developing, may we encourage all Friends to be faithful in sending in ideas—ideas for long-range goals, planning, strategy! Together, in new unity, new commitment, new team work, together in Christ we can assure our children and youth a challenging experience in a forward-looking Society of Friends.

—David E. Henley

The most meaningful form of prayer is the prayer of thanksgiving, the prayer for grace, the prayer that we might be given strength to improve our spiritual selves.

—Steve Allen

"We must learn to collide in a creative way with many self-righteous persons, and help them to see themselves as they really are."

—Samuel Shoemaker

Music for Meeting

By Ida Mae Miller

". . . but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart." Eph. 5:8, 19 RSV.

Certainly this exhortation to the early church admits the profound relation between being "filled with the Spirit" and "singing and making melody to the Lord." When our life abounds in God's love we naturally find songs to express that love in its countless aspects.

Our Quaker worship services where members can join in psalms, hymns, and spiritual songs, possess a great binding power through music. Three values of congregational hymns are evident in our Meetings for worship.

1. Each member is a participant and contributor in the corporate worship when he sings a congregational hymn. Good hymn singing is an obligation and a privilege toward developing effective public worship. Every member can read the words knowingly and sing with understanding.

2. Good hymns present spiritual truths which we can learn readily. These truths, set to worthy music, are firmly planted in our minds and can be repeated at will. How often we remember "A mighty fortress is our God," and reflect upon the strength it gives us! Such hymn fragments can form a core of basic Christian convictions in our lives.

3. Singing hymns together in Meeting stimulates our emotional attitudes so that our individual preparation and corporate participation in worship are enhanced. Hymns express our praise to God, convey our prayers, deepen our convictions, and impress our hearts with the need for enlightened action attuned to God's plan. When we join, as a Meeting, in these attitudes our sense of unity is increased and our very lives reflect a oneness with the Infinite.

Will **you** sing "with all your heart"?

Imaginative Contribution Toward World Peace

A contribution of checks totaling about $1,300, for furthering United Nations technical assistance, has recently been presented to Robert M. Heurtematte, UN Commissioner for Technical Assistance.

The unprecedented contribution represents individual donations from some 20 Friends, members of the Urbana-Champaign Friends Meeting at Urbana, Ill., on United Nations Day, October 24. The group had voluntarily taxed themselves 1% of their gross income for 1958, saying, "We give this tax as a gift to the United Nations, the one tangible symbol of world community, imperfect and incomplete though it may be."

In a statement accompanying the gifts these Friends wrote: "We believe that if peace is to be accompanied by justice, the grave economic disparities which presently exist between peoples and nations must be reduced and gradually eliminated through generous sharing on the part of the more economically privileged citizens of the world community."

The money was channeled to the U.N. through our Quaker Program at the United Nations, with B. Tartt Bell, Associate Director of the Program, making the presentation.

Second Friends Seminar on Indian Affairs

Representatives from all Friends Yearly Meetings on the North American continent, including Canada and Mexico, are sought by the forthcoming **Seminar on Indian Affairs,** to be held in Albuquerque, N.M., February 4-7.

It is believed that the seminar will draw together a large and informed group of Friends and representatives of Indian tribes. It is sponsored by the Associated Executive Committee on Indian Affairs, the American Friends Service Committee, and the Friends Committee on National Legislation. Daniel E. Houghton of Washington, D.C. is chairman of the Planning Committee. For further information address Tillie Walker, A.F.S.C., 20 S. 12th St., Philadelphia.

Religious News Service Photo

A Hong-Kong street, complete with replicas of squatters' shacks, was recently erected in London's Trafalgar Square to give visitors a realistic look at typical living conditions for most of the 1,000,000 Chinese refugees in this crowded Far Eastern port city.

Built with bits of iron, wood, cardboard and sacking, the scrap-homes project was organized by the British Council of Churches, to promote World Refugee Year gifts.

Quaker Campus Life

News from Our Friends Schools and Colleges

Lincoln School students and teachers in Providence, R. I., joined last fall to make their SCEW Sale (Steering Committee for European Work) a huge success. They transformed their gymnasium into a colorful "Village Street in France," with decorated booths and tempting wares, serving tea and cookies at the sidewalk cafe. Proceeds were to be used to help bring a student from their affiliated school in Nice, France.

* *

Moses Brown School, Providence, R.I., this year has the largest enrollment in its history—481 boys. As part of a specific effort to maintain classroom excellence, teachers are again visiting each other's classes to discuss technique, and making visits to comparable departments in other schools. In addition, five men — renowned scholars in their respective fields of study—are visiting the school for differing periods. They are visiting classes, teaching, consulting with members of the departments, and making themselves available for discussion of teaching in their field. Two have been on campus: Professor Henri Peyre, head of the Romance Language Department at Yale, and Henry Darcy Curwen, head of the English Department at Phillips Exeter Academy.

* * *

"Les Chanteurs de Paris" and France's famous Varel and Bailly are to appear for performances on the **Wilmington College** campus next March 5 as part of the 13th International Festival.

Termed "the Rodgers and Hammerstein of France," Verel and Bailley's songs, satures and vignettes are heard throughout the world as sung by today's great entertainers. The choral part of their act—the Singers of Paris—have been trained under the rigorous discipline of the "Little Singers of Paris," famous for vocal perfection and expert musicianship. The French troupe will appear at Boyd Auditorium on March 5 at 1:00 and 8:15 p.m.

Carl Sandburg—distinguished poet and biographer—will appear at 3:30 that day as guest lecturer. The All-Ohio High School Chorus and the Ohio Colleges Orchestra perform at 3:30 on Sunday, March 6th, with "International Night" taking place the first evening, Friday, March 4.

* * *

Guilford College is beginning a new phase of its Development Program, answering to a challenge gift of $250,000 from the Dana Foundation of New York. Two new buildings are the special objective — an additional wing for the Greensboro Division of Guilford College, and the long-anticipated and much-needed Chapel-Auditorium, Religious Education, Music Building on the Guilford campus.

A gift of $100,000 was recently made by the Reynolds Foundation of Winston-Salem toward the multi-purpose building, and substantial contributions have also been made toward the Greensboro project.

* * *

Under a grant from the U.S. Public Health Service, **Whittier College** this year is carrying on a research program aimed at learning more about adopted children and about families in which such children are part of the family picture. According to visiting professor of sociology at Whittier, Dr. H. David Kirk of McGill University, Montreal, they "particularly hope to throw more light on the story of the adopted child's development from childhood through adolescence and into adulthood." Also being studied are the outlook and experiences of adopted persons, and the manner in which some families with adopted children work together in the community.

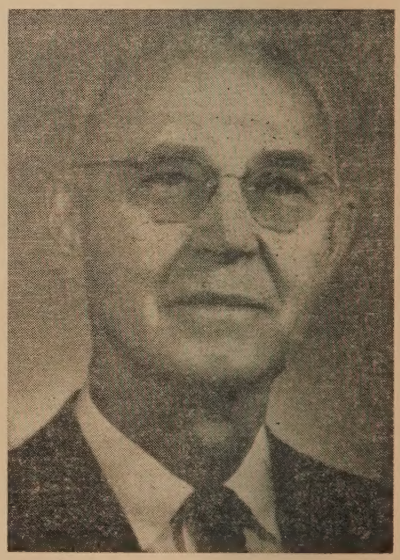
* * *

Upperclassmen of **Olney Friends School,** Barnesville, Ohio, on a day late in November, joined in with Barnesville High School students for their annual "Career Day." Gathered in the gymnasium at the Barnesville School, students heard stressed the importance of careful choice of careers, with one's aim being based on individual ability and interest rather than on financial or social status . . . .

Recently a Washington seminar on "The Creative Alternative to Violence" was attended by Robert Marohn, teacher, and five senior students. Among leaders were James Bristol, A.F.S.C. field secretary, who asked, "Is Non-Violence Relevant in Meeting Today's World Problems?" Annalee Stewart, legislative secretary of the Women's International League for Peace and Freedom; and Norman Whitney of the Peace Education Section of the A.F.S.C. who discussed with them, "Now Where Do We Stand?"

* * *

Launching its new program of Home Arts and Family Life, **Earlham College's** Family Life Institute was addressed in early December by the noted anthropologist and writer, Dr. Mar-



H. Ernest Crow, who for 41 years has enhanced the fields of science through his own research and the passing on of knowledge to those he taught, was recently honored in the Bulletin of Friends University, his alma mater, to which he has devoted the biggest part of his teaching career. Dr. Crow's dedication is "unlike that of most scientists, to many . . . He is dedicated to God, to his family, to mankind in general and to science." Sons of H. E. and Lena Crow are Dr. H. Ernest Crow of Wichita, Kansas, and Dr. James Crow, University of Wisconsin genetics professor.

garet Mead on the theme, "Marriage: Contemporary Issues."

The new Home Arts and Family Life program, directed by Mary Lou Kuyawski, lecturer in sociology, is a three-year experiment financed by a grant from the Lilly Endowment. It is based on the premise that educational experiences which help orient young people to family life responsibilities are desirable for both men and women, just as are the traditional liberal arts courses. It is an attempt to study the family and the home within the framework of the liberal arts college, with a program drawing on sociology, psychology and home economics, yet made flexible to suit individual needs. Non-credit work is offered in such courses as family finance, home decorating, and religion in the home.

Literature in Review

Quakerism in Fiction and Poetry Recently Written By Women, by Dorothy Gilbert Thorne; The Ward Lecture, Guilford College; 30 pages; free on request.

The Tenth Ward Lecturer at Guilford College on November 6, Dorothy Gilbert Thorne, chose for her title "Quakerism in Fiction and Poetry Recently Written by Women." Dorothy Thorne notes an increasing interest among Friends in the arts and agrees with Ruth Suckow that there are principles which Quakerism and fiction hold in common: singlemindedness, the ability to see spiritual principle in the abstract, sympathetic understanding, and a reverence and care for human life. She illustrates these principles in recent books by Quaker novelists.

Especially valuable is Dorothy Thorne's presentation of contemporary Quaker women poets, since they are less well known than the novelists. They agree that the inspiration for the poem and the spirit of worship are related, and she notes further that Winifred Rawlins sees in all good poetry something in common with Quakerism - an experience of the inner meaning. In general in the literature of Quakerism "the ocean of light flows over the ocean of darkness."

Thus these writers are making in their own way a valuable contribution to the beloved Society and to society in general.

—Opal Thornburg

Leaders of New Nations, by Leonard E. Kenworthy, Doubleday, $3.50.

Leonard Kenworthy, with his usual deep appreciation for the courage, insight and creative work of world pioneers, has created a second series of stories. In 1944 he published "Twelve Citizens of the World."

For the new volume, "Leaders of New Nations," the author has interviewed most of his subjects personally, and has a first-hand knowledge of the situations in which they work. The reader will find the same heroism, sacrifice and "lift" in these stories as in the earlier book, which has had four editions.

Two values are more evident than before, however, in this volume. In the midst of selfishness, disloyalty, chicanery of many of our own "citizens in high places," one's faith is renewed in the integrity, loyalty and responsibility of men the world over. Furthermore, while reading delightful biography, one realizes that he is having a worthwhile introduction to contemporary world history.

—Wm. J. Reagan

The Perpetual Miracle, by Frank H. Ferris, Bobbs-Merrill, Indianapolis, $3.00.

What is the greatest of all the miracles? Frank Halliday Ferris believes it is the one wrought at Caesarea Philippi when Peter cried, "You are the Christ, the Son of the Living God." Peter was able to comprehend that the mind and heart of the universe, which so often seem uncaring, are like the mind and heart of Jesus. This is the supreme miracle. As this thrilling conclusion comes to men today, it is the perpetual miracle.

The title of the book is really just one of a series of studies in the teaching of Jesus. Under the guidance of Dr. Ferris, the teachings of Jesus take on new relevance. He simultaneously provides inspiration and upholds his reputation as a New Testament scholar.

—Xen Harvey

To The Editor . . .

The "open sesame" among Quaker testimonies is the belief that there should be no separation between sacred and secular—that every experience is potentially sacred. This presents us with the widest possible horizon, which recognizes spiritual values in a variety of intellectual, artistic, and social pursuits, and in cultures different from our own; and requires of us a steadily-increasing awareness. This comes not only through such worship experiences as meditation, prayer and Christian service, but also through becoming educated to man's whole potential.

A School of the Ministry at Earlham College with such a broad base would be neither narrowly denominational, nor just another seminary, but distinctive and far-reaching in influence. It could serve programmed and unprogrammed meetings alike through the uniqueness of its educational approach. The essential question would be not, "Is yours a programmed or unprogrammed meeting?" but, "Are the members of your meeting fulfilling their individual capacities for ministering, or being creative?" With imaginative, flexible, educated leadership, this can occur in both programmed and unprogrammed meetings.

—Nancy Runge
Richmond, Indiana

COMING EVENTS

January 30—Joint Peace Committees of Indiana and Western Yearly Meetings, Quaker Hill, Richmond, Indiana.

February 3-5—Peace Conference at Pendle Hill, Wallingford, Pa., Friends Coordinating Committee on Peace.

February 4-7 — Friends Seminar on Indian Affairs, Albuquerque, N.M.

February 16-19—Churchmen's Seminar, Washington, D.C., F.C.N.L.

February 17-20 — Young Friends Seminar to Washington, Five Years Meeting Youth Dept.

February 22-25—Wilmington Yearly Meeting Pastors Retreat, Quaker Hill, Richmond, Indiana.

March 16-19—Young Friends Seminar to Washington, Five Years Meeting Youth Dept.

March 24-25—Seminar on Civil Liberties, Washington, D.C., F.C.N.L.

DISARMAMENT

An Appeal to Friends

As the Quaker group present at the Fourteenth General Assembly of the United Nations, we have followed with deep concern the discussions on disarmament and the cessation of nuclear testing. The proposals made by Mr. Lloyd of the United Kingdom, calling for "comprehensive disarmament" and by Mr. Khrushchev of the USSR, calling for "general and complete disarmament" gave the considerations a new and fundamental dimension.

We have noted the suggestion of Mr. Lodge of the United States that the United Nations Disarmament Committee might examine: (1) the type of international police force that should be established, given general disarmament, (2) the principles of international law that should govern the use of such a force, and (3) the type of international security forces that should be maintained in each country under general disarmament.

We believe the resolution drafted by the United States and the Soviet Union, sponsored by all eighty-two members, and adopted unanimously by the Assembly, reflects a fundamental conviction widely held in member states in declaring that "the question of general and complete disarmament is the most important one facing the world today."

The resolution provides for the transmission to the new ten-nation committee of the proposals made in the Assembly with "the hope that measures leading toward the goals of general and complete disarmament under effective international control will be worked out in detail and agreed upon in the shortest possible time." This new committee is composed of the United States, the United Kingdom, France, Canada and Italy, and the USSR, Poland, Czechoslovakia, Rumania and Bulgaria.

Our group has also followed with great interest the concern of Ireland, endorsed by the Assembly, over the dangers inherent in an increase in the number of states possessing nuclear weapons.

We have raised the question as to whether substantial progress on disarmament can be made without the participation in the negotiations of the Peoples Republic of China.

We are impressed with the sobering perplexity of the problems to be faced by those who will attempt to negotiate a general disarmament agreement. It is obvious that not even the most persistent effort and the most carefully devised plan can succeed without the determined support of that ever-larger group of people who see in the race to stockpile intercontinental ballistic weapons an approach to the ultimate in both national and international insecurity.

Mindful of the close relationship between the success of the negotiations presently being conducted in Geneva by the U.S., the United Kingdom and the USSR in an effort to achieve an agreement for the cessation of nuclear testing and the ten-nation disarmament negotiations due to begin in Geneva in the early spring, we have welcomed the renewed appeals at this session of the Assembly for a continued voluntary discontinuance of nuclear testing and the request to France to refrain from such tests.

We appeal to Friends, who are already, we believe, under a deep concern in these matters, prayerfully to take up a special responsibility, and to join with all men of goodwill, in helping to create a climate which will encourage the success of these important negotiations.

Dennis P. Barritt, Ireland
B. Tartt Bell, United States
Emile Cortas, Lebanon
Margaret S. Gibbons, Scotland
Elmore Jackson, United States
Sigrid H. Lund, Norway
D. Henry Thiagaraj, India

December, 1959

Friendly Life - - - Far and Near

JOEL B. HAYDEN, JR., member of the Monadnock Meeting and a teacher at the Meeting School near West Rindge, New Hampshire, on Dec. 13th conducted the Monadnock Chorus of more than fifty voices in a program of religious choral music. Included were compositions by Bach, Brahms, Randall Thompson, Handel and Sweelinck.

Most enthusiastically greeted was a new cantata "Down Through All the Ages Rings," composed recently by Joel Hayden. Twelve students and teachers from the Meeting School participated in the chorus and orchestra.

* * *

ESTHER B. RHOADS has recently been released from the principalship of Tokyo Friends School, "with deep gratitude for her invaluable service" expressed warmly. She continues as chairman of the Trustees until March. On Oct. 3, Toshi Ishida was inaugurated as the new principal. She has always lived out her deep conviction that Friends and Tokyo Friends School have a significant role in building a peaceful world.

—Japan Committee of Friends

* * *

PHILIP NOEL-BAKER, 70-year old Friend, author, and statesman of the British Labor Party, received the 1959 Nobel Peace Prize, awarded by the Norwegian Parliament. He has said that he will use the peace award to further world disarmament. Of his book, **The Arms Race, A Programme for World Disarmament**, it is said that it "should be in the library of every Quaker meeting, school and college; and let us hope it will find its way into hundreds of Quaker homes," according to Robert Davis in the British **Wayfarer.**

* * *

AT THE CONVOCATIONS Honoring the Women Graduates of Guilford College in early November when Dorothy Gilbert Thorne gave the Ward Lecture, "Quakerism in Fiction and Poetry Recently Written by Women," a number of outstanding Guilford graduates participated.

Among them were Grace Rodenbough, speaking on "In the Legislature," Isabelle Jinnette on "Librarianship as a Profession"; Ruth Newlin Coble on "Home Making and Community Service," Marianna Victorius Felton on "Experiences in the Foreign Service," and Eldora Haworth Terrell, telling of the "Challenge of Medicine."

* * *

FORREST W. ALTMAN, assistant professor of English at Earlham College and member of the Clear Creek Meeting, is author of a fine article, "John Woolman's Reading of the Mystics," appearing in the **Bulletin** of the Friends Historical Association, published at Swarthmore College, Swarthmore, Pa.

In the same issue of the **Bulletin** appears Levinus K. Painter's study of "Jacob Taylor: Quaker Missionary Statesman." Levinus Painter, whose home is in Collins, N.Y., is affiliated with the Orchard Park Friends Meeting and has long been active on the American Friends Board of Missions.

* * *

"THE FRIENDS ROOM is the name given by Riverside Church in New York City to one room in the new wing which is set aside for small worship services and special meetings. The name was suggested because of appreciation of the Friends Meeting held there since erection of the church and because of Dr. Harry Emerson Fosdick's long friendship with Rufus Jones. The name was accepted by the present group on behalf of all those who through the years have maintained the Meeting and for the Society of Friends which is being honored in this."

The new wing was dedicated December 6; and on the following Sunday meeting for worship was held for the first time in The Friends Room. A Choral Sing and Tea were held that afternoon.

—The Quaker Bulletin

* * *

FRIENDS FROM 17 YEARLY Meetings and 11 states attended the Annual Meeting of the Friends Committee on National Legislation, December 4-5 in Washington, D.C.

Dr. Frank C. Laubach, famous Christian statesman and leader of the world literacy movement, challenged Friends to undertake the responsibility of helping coordinate public and private efforts to overcome the enemies of mankind—hunger, ignorance and disease.

Disarmament was agreed upon as having the overriding priority of concerns for 1960. Economic aid and technical assistance, sharing of our agricultural abundance, promotion of civil rights and defending civil liberties were agreed on as having secondary priorities.

* * *

"THE RELIGIOUS EDUCATION Committee of New York Yearly Meeting wishes to express its appreciation to the many people who worked with them in providing hospitality and making necessary local arrangements for the very successful tour of Olaf Hanson through the Yearly Meeting (last fall).

In all, 14 conferences were held with a variety of types of workshops among them. One of the most effective types of conferences was the demonstration class of local children with evaluation and discussion following. This type was held at five workshops. Judging from the letters which have come in expressing appreciation for the workshops, Olaf Hanson's tour made a real contribution to our Yearly Meeting.

Some 200 workers, representing 33 Meetings, were reached at the workshops, held at Collins, Gasport, Farmington, Popular Ridge, Glens Falls, Troy, Wilton, Croton Valley, Westbury, Ridgewood, Scarsdale, Plainfield, Clinton Corners and Cornwall."

—New York Yearly Meeting News

* * *

"WHAT YOU MAY NOT KNOW About Quakers" is the title of a series of six lectures under the auspices of the La Jolla, Calif., Friends Meeting. Beginning on Dec. 30, when Howard Brinton spoke on "History of the Society of Friends," they continued on Jan. 11 with Ed Saunders' leading of discussion on "The Meeting for Worship and the Meeting for Business."

"The Spiritual Roots of Friends" is the topic on Jan. 18th discussion, led by Mary Mendenhall at Westminster Student Center, 8:00 p.m. At the same site the later meetings include: "Friends and the Offender," led by David Wills, Jan. 25; "Friends and the World," on Feb. 1, when

Margaret Gibbons and Sigrid Lund will lead; and Feb. 8 on "The Experience of Worship."

All interested persons are invited.

* * *

JOHN AND DOROTHY SINTON, Friends of County Armagh in Northern Ireland, will be in the United States for several months following their attendance as fraternal delegates at Five Years Meeting sessions in July, 1960. They have made plans, "God willing," to arrive in the U.S.A. in early July, bearing a minute from Ireland Yearly Meeting. They will be open for service in Friends churches and meetings as desired.

Meetings interested in meeting with these Irish Friends should make this known by writing directly to John H. Sinton, Tamnamore House, Tandragee, Co. Armagh, Northern Ireland.

Friendly Fellowship

Cambridge, Mass. — Sponsored by members of the Cambridge Meeting, the Monchgesangs, Johannes and Georgetta, with their children, Jasmin, 9 and Iwan, 7, arrived in early November. They are the first Dutch-Indonesian family this meeting has sponsored and were temporarily housed with Elbert and Barbara Little of West Newton, Mass. Mr. Monchgesang had already found work and the family planned to move to their new apartment in North Cambridge, quite soon.

* * *

Lynnville, Iowa—White gift offerings were made by the Friends Church at Christmastime. Members were asked to bring a penny for each birthday and from this amount, donations were made to work among the Oklahoma Indians and among the Tennessee mission churches.

* * *

Baltimore, Md.—Report to Homewood Friends Meeting recently was made by its Joint Social Order Committee. Concerns had included, during the past year the following: the Vincent Street Playlot; the Yugoslavic refugee couple, the Jancics; and the Arab student, Suhail Khlief. Two Polish women Lapins were entertained; support had been given to the Fort Detrick Vigil against preparation for biological warfare; Merit Employment stickers had been distributed; and letters sent the Mayor and Governor regarding discrimination and the Equal Employment Opportunity Commission.

* * *

West Newton, Ind.—"Good News to All People" was the subject of the Christmas program produced on December 20th by the Junior Hi's for the West Newton Meeting. It consisted of their own real-life color slides and sound. . . . Their Sunday School Christmas project was the collection of clothing for Indian children, 6 to 12 years old, in Okla.

* * *

Marion, Indiana — South Marion Friends Meeting concluded on Nov. 29th a very profitable revival, for which Rev. Paul Reish from the Courtland Avenue Friends Church in Kokomo, was evangelist.

—Wanda Beck

BIRTHS

Carter — To Paul and Carolyn Carter, Russiaville, Ind., Nov. 28, a daughter, Linda Marie.

* * *

Lamb — To Edmund and Maxine Bond Lamb on Sept. 17, in Dublin, Ireland, a daughter, Charlotte Mildred.

* * *

Robertson—To Conrad and Peggy Robertson, Russiaville, Ind., Dec. 2, a daughter, Keri Lynn.

MARRIAGES

Young-Travis — Marilyn Jean Travis, daughter of Mrs. Donald V. Travis, of Churubusco, Ind., and Theodore A. Young, son of Norman and Mabel Young, of Kokomo, Ind., on Nov. 21, in the First Presbyterian Church chapel, Fort Wayne, Norman Young, minister.

DEATHS

Paschkis — Susanne M. Paschkis, on December 13, in Presbyterian Hospital, New York, age 71. She was a member of the New York Monthly Meeting and was active in the new Morningside Heights Meeting in New York City.

Surviving are her husband, Victor Paschkis; one son, Albert E. Paschkis; one daughter, Maria L. Iino, and six grandchildren. As she willed her body to medical research, there was no funeral service. A Memorial Meeting was held on Dec. 19th at the Fifteenth Street Meeting House in New York.

* * *

Wheeler — G. Eveline Wheeler, member of the Pleasant Street Friends Meeting in Worcester, Massachusetts, at her home in Paxton, Mass., Nov. 21, age 57. She was an active and valued member of the Meeting, and had served as Recording Clerk since 1952.

Surviving are her husband, Francis J. W. Wheeler; two sons, Fred L. Wheeler II, of Watertown, Conn., and Edwin H. of Rocky Hill, Conn.; a daughter, Faith E., a sophomore at Wilmington College, Wilmington, Ohio; three brothers, Thomas W. Harris, Percy H. G. Harris, and Charles F. Harris, all of Worcester; one sister, Jennie May Hudson of Paxton; and two grandchildren.

* * *

White — Thomas Raeburn White, of Penllyn, Pa., on Dec. 16, age 84. Born Aug. 30, 1875, at Dublin, Ind., he was the son of William Wilson White and Mary Abigail White. He graduated from Earlham College in 1896, receiving a Bachelor of Laws degree from the University of Pennsylvania in 1899. From that year, in which he was admitted to the bar, until 1905 he was professor of law at the University of Pennsylvania. He received an honorary Doctor of Laws degree from Earlham in 1935.

In 1901 he was married to Elizabeth Wilson of New Castle, Ind., and to them were born three children. She died in 1921. Agnes Dorothy Shipley of Philadelphia became his wife in 1924, and to them were born three children.

Thomas White exemplified the highest quality of leadership as attorney, civic leader, teacher and author. He was widely known for his commentaries on the Pennsylvania state constitution. Member of the Germantown, Pa. Meeting, he was also a trustee of Bryn Mawr College.

Surviving besides his widow are four sons, William of Chestnut Hill, Pa., who was former assistant U.S. attorney general; Thomas Jr. of Penllyn; David of Salt Lake City, Utah; and Stephen of Seattle, Wash.; two daughters, Mary Louise Aswell of Santa Fe, N.M., and Dorothy Harrell of Washington, D.C.; two sisters, Helen Charles of Richmond, Ind., and Leda F. White of Philadelphia, and eight grandchildren. Cousins surviving are Mildred E. and Robert W. White of Richmond; Herbert E. of Arcadia, Calif., Franklin E. of Knightstown and Sidney C. White of Pershing, Ind.; and Frances Harned, Straughn, Ind.

* * *

Wisehart — Norris Everett Wisehart, member of West Richmond Meeting, suddenly on December 8, in Richmond, Indiana, age 36. Son of Tressa Thomas and the late Benjamin Wisehart, he was born in New Castle, Ind., on March 10, 1923.

Norris Wisehart graduated from New Castle High School in 1940, then attending Earlham College for two years before transferring for study at Ball State College in Muncie, Ind. From 1943 to 1946 he served in Civilian Public Service, working in the units at Trenton, N. D., Big Flats, N.Y., Coshocton, Ohio, and Gatlinburg, Tenn. Later he was employed by Richmond Baking Company. On September 8, 1951, he was married to Bernice Riggs of Richmond.

Beginning in 1950, he worked for three years with the American Friends Service Committee, serving first as Clothing Secretary, then as Finance Secretary of the Richmond Regional Office. He returned to Earlham College, receiving his A.B.

in 1957, the same year he began public school teaching at Riley Elementary School near Richmond. In addition to his teaching he was taking graduate work at Ball State toward his Master's degree.

Norris Wisehart was an active, concerned Friend, giving generously of his time and energies to his Meeting. He had taught in the Junior Department and was superintendent of the Sunday School, serving on the Christian Education Committee and on Ministry and Counsel.

Surviving are his wife, and his mother; one son, Randall, and one daughter, Teresa, both at home. Services were at West Richmond Friends Church, with burial in New Castle, R. Furnas Trueblood, minister.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Bell, California—(southeast Los Angeles) 4080 East Gage Ave.: Sunday School, 9:30; Worship, 11:00 and 7:30; Youth groups, 6:30; Prayer Meetings Wednesdays, 7:30. Kenneth R. Pickering, Pastor, 6239 Otis, LU-73073 or LU-28183.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:15 p.m. Allen Bowman, minister, phone Res. THornwall 8-6411; Office THornwall 3-7531.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Keith H. Kirk, Pastor. Phone PArkview 5-2634.

Long Beach, California — First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:00 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer L. Vail, 2910 Chestnut Ave., Pastor. Phone HEmlock 7-1566 or GArfield 7-5636.

Los Angeles, California—Friends Church, 17th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Stuart Innerst, Pastor. Phone Sy-63372.

Ramona, California—Friends Church, 8th and Main St., (35 miles northeast of San Diego). "The Valley of the Sun." No smog. Sunday School, 9:45 a.m.; Worship, 11 a.m.; C.E., 6 p.m.; Evening, 7 p.m.; mid-week, Tuesday, 7:30 p.m. William J. Murphy, pastor. Phone 81J.

Spring Valley, California — Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E. 6:00; Evening, 7:00; Mid-week Wednesday, 7:00. Loren D. Mills, Pastor. Phone HOpkins 6-3339.

Ventura, California — Friends Church, 414 Valmore: Bible School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m. Paul Miller, Minister, MIller 3-4489.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C. E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:45 a.m.; Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda—4842 Main St.: S. S., 9:30; Worship, 11:00 a.m. and 7:00 p.m.; Prayer Meetings Wed., 7:00 p.m. Pastor, Paul Shugart. Phone LAkeview 8-7047.

CANADA

Montreal, Quebec—Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorcester Street West.

Toronto, Ontario—60 Lowther Ave. (North from cor., Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado—First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting), West 39th Ave. and Shoshone St., Sunday. Study Groups, 9:45 a.m.; Worship Service, 10:45 a.m. Philip Mesner, Minister, Katherine Honold, Clerk, Phone GL 5-7179. Ava C. Maris, Correspondent, 4128 Grove St., Denver 11.

CONNECTICUT

Hartford Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach—Meeting 11:00 a.m., First-days at 300 North Halifax Avenue.

Gainesville, Florida — 116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida — Meeting for Worship at 10:00 a.m. in Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Miami, Florida — Tenth Avenue Friends Meeting and Iglesia Los Amigos, 3235 NW 10th Avenue — Meeting for Worship in English, 9:00 a.m.; Sunday School, 10:00 a.m.; Meeting for Worship in Spanish, 11:00 a.m. Earl W. Redding, pastor. Phone NEwton 4-6740.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta, Ga.—Meeting for Worship and First-day School at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk; Phone DR 3-5357.

ILLINOIS

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.: Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Ill. — 57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting 7:30 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove, Illinois—Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. WOodland 8-2040.

INDIANA

Anderson, Indiana—First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—First Day Meetings for study and worship, Indiana School of Religion Building, Union and Seventh Streets. Keogh Rash, Clerk, 801 South Mitchell, EDison 6-5209.

Carthage, Ind. — Carthage Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Prayer Group, Thursday, 7:30 p.m. Herman A. Parker, minister. Phone Logan 5-5665.

Carmel, Indiana — Friends Church, Corner of Third St. and Rangeline Road: Meeting for Worship, 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 6:30 p.m. Murray C. Johnson, Minister. Phone VIctor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Herbert Goldhor, H. A. 5-2621; after 6:00 p.m. G. R. 6-7776. All Friends welcome.

Fort Wayne, Indiana — Unprogrammed meeting for worship. First days, 9:30 a.m. Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372. All Friends welcome.

Indianapolis—Irvington Friends Meeting, 23 S. Ritter Avenue. Church School at 10:00 a.m.; Meeting for worship at 10:45 a.m. John Kirk, Minister. For information call ME. 2-7724.

Indianapolis—Lanthorn Friends Meeting, 1040 W. 42nd St. Unprogrammed Meeting and First-day School 10:00 a.m. Tel. LI 6-0422.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Sunday School, 9:30 a.m.; Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone CLifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45. Allen Reynolds, Minister.

Knightstown, Indiana — Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana — Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana — Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana — Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

New Salem, Greentown—R. R. 1, Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield — Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Byrant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana—First Friends Meeting, East Main and Sixteenth Streets: Church School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister. David Henley, Minister of Education.

Richmond—West Richmond Friends Meeting, 7th and West Main : Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland—Meetinghouse on W. Main St., 2 miles north of U. S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30. Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa — First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Oskaloosa, Ia.—College Avenue Meeting, North C Street and College Ave. Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 No. C St., ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch — Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. (Summer Schedule, Bible School, 9:00 a.m., Morning Worship, 10:00 a.m.) and 7:00 p.m.; Junior Hi-C.E., 5:00 p.m.; High School College Fellowship, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

Sandy Spring—Friends Meeting, 18 miles north of Washington D.C.

MASSACHUSETTS

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass. — Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel. Saugus 8-2023W.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station, Meeting for worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: S. S., 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27,. Telephone We 4-0278.

PENN JUNIOR TEACHING PICTURES

Published Quarterly by the

FRIENDS PUBLICATION BOARD

Five Years Meeting of Friends
101 Quaker Hill Drive
Richmond, Indiana

January-February-March

PENN JUNIOR TEACHING PICTURES

For several years we have felt a need to include in our large picture sets, those pictures which give a Quaker emphasis. With the printing of the entire Junior curriculum:

The Penn Junior Teacher (teachers' helps)	$ .50
The Penn Junior Quarterly (pupil's book)	.25
The Penn Junior Activity Materials (for pupils)	.25
The Penn Message to Parents	.03

The Penn Junior Teaching Pictures will be edited also; and pictures will be inserted which are Friendly. $1.75 a set.

You will want to order a set for each quarter.

FRIENDS BOOK AND SUPPLY HOUSE

101 Quaker Hill Drive **Richmond, Indiana**

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. Woodward at Winoma. Phone TE 4-9138 evenings.

Kalamazoo—Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan—Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 806 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

NEW JERSEY

Montclair — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Gasport—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

New York City — First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th Floor

Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: William Vickrey, 162 Warburton Ave., Hastings-on-Hudson, N.Y.

NORTH CAROLINA

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow. Minister.

Guilford College, Greensboro, N. C.—New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00; Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00 F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Midweek Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati—Friends Meeting, 2910 Eden Ave. (near University Ave., four blocks east of Vine St.): First-day School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., phone EA 1-2619.

Columbus, Ohio—Westgate Friends Meeting, (formerly Highland Avenue) 3750 West Sullivant Ave. Turn south on Georgesville Road off Rt. 40 about 2 miles west of the city limits. Go south about one mile, turning at first road, and proceed east about one mile. Meetinghouse on north side of Sullivant Ave. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship. First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Milton, O.—Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

OREGON

Newberg, Oregon—Friends Church, College Street at Third: Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Glen Rinard, pastor. Phones JEfferson 8-3721 and 2801.

PENNSYLVANIA

Lancaster, Penn. — Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania — Meeting for Worship 10:30 a.m., 1853 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville, Tenn. — Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

Seattle, Washington—University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House, 2462 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 999-447.

THE AMERICAN FRIEND BUSINESS DIRECTORY

Production Tested -- Meat Certified
LANDRACE HOGS
Clayton and Robert Terrell
New Vienna, Ohio

CORRIEDALE SHEEP
Good big yearling rams
Lambs for boys and girls
Minglewood Farms
J. H. Bone
R. R. 8 Lafayette, Indiana

WHITE'S
MOTOR TRANSPORT, INC.
Freight Service to 65 towns in N. E. Iowa
SCENIC HAWKEYE STAGES, INC.
Bus Charters anywhere--anytime
Decorah, Iowa Bernard White, Pres.

AMERICAN LANDRACE ASS'N. Inc.
America's Fastest Growing Swine Breed
Box 29 Noblesville, Ind.

LOYAL SEEDS
FOSTER - KENDALL COMPANY
Carmel, Indiana

PEONIES

"THE BEST"
1200 KINDS
W. KREKLER
Somerville, Ohio

KOKOMO KORNERS
Made of Aluminum, for every type of siding. Over 275 matching colors.
BUGHER MANUFACTURING CO.
P. O. Box 704 Kokomo, Indiana

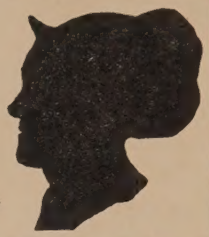
NEFF AND NUSBAUM
Footwear for All the Family
700 Main St. Richmond, Indiana

The American Friend BUSINESS DIRECTORY offers an opportunity for Quaker business men to list at nominal cost the business which they own, manage, or with which they are associated. Persons interested in being included in the Business Directory may write The American Friend, 101 Quaker Hill Drive, Richmond, Ind., for details.

American

Quakerama

True Stories of Quaker Life, Concern and Humor



More Than Fair

A horse trade connotes to most ears such adjectives as "slick, smart, tricky," but there is an anecdote of two Quaker farmers who traded horses without forgetting to follow the Light. The first farmer found his new horse so pleasing that he decided that, to make the trade even, he must pay an additional five dollars, which was at that time no small fraction of the total value of the animal. So, with the money in hand, he started toward his friend's house, only to meet the second farmer on the way. The second farmer greeted him as follows: "Friend, I'm very glad to see thee. The horse thee traded to me is so satisfactory that I feel I owe thee about five dollars more to make the trade fair and even."

* * *

Paul Weaver, who was Dean of Religious Life at Stephens College, Missouri, had been active in the start of a new meeting there. He once wrote, "A stranger came this last time whom no one knew. He had seen the announcement in the paper. He said he came because his grandfather many years ago had bought some some seed from a Quaker farmer in Iowa.

"Soon after his planting a flood came and ruined the field and the Quaker came back and said that since the seed was ruined he wished to replace it without cost. The man said he had been curious about the Society of Friends ever since and when he saw the notice in the paper, he wanted to come."

* * *

Levi T. Pennington, of Oregon, also tells of a more modern Quaker who went well beyond the legal limit in fair dealing. In 1914 he gave his note for $300 to the endowment fund of Pacific College. Shortly afterward he lost everything he had, and was unable to make payment. But let Levi Pennington finish the story in his own words:

"He was at that time a man past middle life, and for years afterward he lived with his children, on an income very near to the vanishing point. Of course the note had long ago been outlawed, and the college had no legal claim on him at all, when some time later he came to me with three hundred dollars that he had saved, a nickel at a time, for nearly thirty years, and paid his note in full. I said to him, 'It used to be said that a Quaker's word was as good as his bond; I've found a Quaker whose word is better than his bond.' "

—From **Friendly Anecdotes**, by Poley, with permission, Harpers

---

"Nonviolence combines the social power of non-cooperation with the moral power of voluntary suffering for others."
—A Perspective on Nonviolence

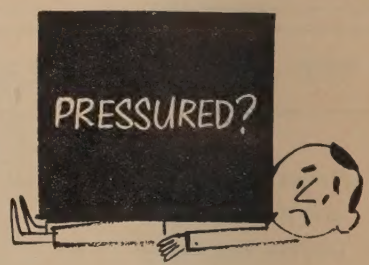
ANNUAL
WILLIAM PENN TOUR
Led by Euell Gibbons
Watch for details of this exciting 1960 tour of England and the continent.
Write now for folder.
Delaware County Travel
18 South Orange St., Media, Pa.
LO 6-1808

BOOKS ON QUAKER HISTORY

I HAVE CALLED YOU FRIENDS
By Francis C. Anscombe, Ph.D.
The story of Quakerism in North Carolina. A valuable and authoritative work.
Illustrated. Cloth, Price $5.00

JONATHAN EVANS and His Time, 1759-1839
By William Bacon Evans
A bi-centennial biography of Jonathan Evans, edited by his great-grandson.
Illustrated. Cloth, Price $3.75

From Your Bookstore
The Christopher Publishing House
Boston 20.



All of us are, now and again! If it's your job that doesn't suit you, why not look into the advantages of a life insurance career?

Provident Mutual, founded over 93 years ago by members of the Society of Friends, continues to offer rewarding careers in a "service" business—both in the Home Office and in selling. Selling for Provident Mutual means adequate training, a business of your own and no limit on earnings. For further information, write Lewis C. Sprague, Vice President and Manager of Agencies, Box 7378, Philadelphia 1, Pennsylvania.

PROVIDENT MUTUAL
Life Insurance Company
of Philadelphia

A FRIENDS COEDUCATIONAL BOARDING SCHOOL
Grades 9 - 12
GEORGE SCHOOL
Founded 1893
RICHARD H. McFEELY, Principal

Applications for 1960-61 are now being processed.

Candidates for admission will be selected early in February, and a limited waiting list will be established at that time.

Address inquiries to:

ADELBERT MASON, Director of Admissions
Box 351, George School, Bucks County, Pennsylvania